

# HOME MISSION BULLETIN

VOL. I.

APRIL, 1901.

No. 2

## A Coming Coronation.



HE gigantic engines that are driving forward a material development are being speeded as never before.

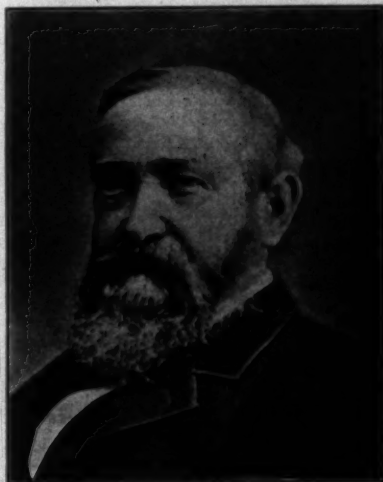
"It is to a generation thus intent—that has wrought wondrously in the realms of applied science—that God in His Word and by the preacher, says: All these are worthy only and in proportion as they contribute to the regeneration of mankind. Every invention, every work, every man, every nation, must one day come to his weighing platform and be appraised.

"To what other end is all this stir among men—this increase of knowledge?

That these great agencies may be put in livery and lined up in the halls of wealth to make life brilliant and soft; or become the docile messengers of a counting-house or a stock exchange or the swift couriers of contending armies, or the couriers who wait in the halls of science to give glory to the man into whose hand God has given the key to one of His mysteries?

Do all these great inventions, these rushing, intellectual developments, exhaust their ministry in the making of men rich and the reinforcing of armies and fleets? No. These are servants, prophets, fore-runners. They will find a herald's voice; there will be an annunciation and a coronation.

"Ornaments of gold and gems, silken robes, houses, lands, stocks and bonds—these are tares when men are weighed."



BENJAMIN HARRISON.

BENJAMIN HARRISON.



## Home Mission Bulletin.

### Success of the Bulletin.

THE BULLETIN is a success. It supplies a demand for an inexpensive and interesting Home Mission periodical. The proof of this is found in the fact that since its first issue early in January subscription orders have averaged about one hundred per day. These come from the Atlantic to the Pacific. Several churches are on our list for one hundred copies each; the largest lists thus far being 253, from the Emmanuel Baptist Church, Brooklyn, 255 from the Baptist Temple, Brooklyn, and 500 from the Marcy Avenue Baptist Church, Brooklyn. It ought to have a circulation of 50,000 this year.

### Terms for the Bulletin.

THE BULLETIN is published quarterly, by the American Baptist Home Mission Society, at the extremely low price of ten cents per year for a single copy, or five cents in clubs of five and multiples of five, that is: Five copies to one address, twenty-five cents; ten copies, fifty cents; twenty copies, one dollar, etc. For the low price of publication, the Society cannot undertake to mail it to individual addresses of members of a club on the five-cent basis, but will send the whole number in bulk to the one who may be designated to receive and distribute them. Send all orders and remittances to the American Baptist Home Mission Society, 111 Fifth Avenue, New York City.

### Commendations for the Bulletin.

"Publishing the Home Mission Bulletin was just the right thing. I enclose the money for 100 copies to distribute in our church and at our mission meetings."

HON. C. W. KINGSLEY, Massachusetts.

"Please send me 50 copies of your new Bulletin. We shall have a good Club. I am greatly pleased with the new departure."

REV. EDWARD M. FULLER, Barre, Vt.

"Please send me 100 or more copies of the Home Mission Bulletin. It is full of instruction and I want as many as I can get for my people."

REV. J. J. WICKER, Trenton, N. J.

"The Bulletin is a gem and a grand idea."

REV. S. C. FULMER, Indianapolis, Ind.

"Home Mission Bulletin is the right thing at the right time; it is a jewel. If the standard of excellence set by this number is a prophecy of the future, and if one hundred thousand copies are regularly printed, it will be a factor in making a new epoch in Home Missions."

REV. A. G. SAWIN, Olympia, Washington.

### SPECIAL NOTES.

THE sixty-ninth annual meeting of the American Baptist Home Mission Society will be held in Springfield, Mass., May 23rd and 24th. There will be four sessions, beginning Thursday night and concluding Friday night.

WHAT are some of the benefits to be derived from attendance at these Anniversaries? It broadens one's religious horizon. A wide range of subjects is considered. High points of vision are reached. It also stimulates the religious life and strengthens faith, as we hear of the triumphs of the Gospel in mission fields. It is an inspiration to hear and see representative missionaries, some of them veterans in the service. They are members of the Grand Army of the Kingdom. The fellowship of the saints in service for Christ has new significance to those who devoutly attend these meetings.

Who may participate in the meetings of the Society? The constitutional qualifications for membership are as follows: "The Society shall be composed of Annual Delegates and Life Members. Any Baptist Church in union with the denomination may appoint a delegate for an annual contribution of ten dollars, and an additional delegate for each additional thirty dollars. Fifty dollars shall be requisite to constitute a member for life." The Society desires contributing churches to be represented in the foregoing manner at its annual meeting.

MANY pastors are unable to attend the Anniversaries because of the expense involved. It will benefit any church to send its pastor to these gatherings, paying his expenses and giving him leave of absence for one Sunday. His service for the Church will be richer and better because of it. Try it and see.

## OUR MISSION FIELDS.

**F**OR the year ending April 1, 1901, the American Baptist Home Mission Society maintained missionaries among the Germans, Swedes, Norwegians, Danes, Hollanders, Poles, Bohemians, Finns, Portugese, Italians, French Canadians, Jews, Chinese, Japanese Negroes, six Indian tribes, Mexicans, Puerto Ricans and Americans—twenty different peoples. No other Christian land ever will have such a home mission field as this.

### A Foreign Mission Field at Home.

**W**HAT of these twenty-two millions of foreign birth and parentage? Nearly nine-tenths are in the North and West. About one-third are Roman Catholics; one-third birthright members of State Churches where spirituality is a mere spark among the ashes of formalism; the remainder composed of some evangelical Christians, many infidels, agnostics, anarchists, and other foes of order and of God. Many have most crass misconceptions of Christianity, instanced by the fact that the christening of a babe and the burial of the dead are often accompanied with bacchanalian carousals; a thoroughfare to one of their cemeteries having a saloon with this sign: "Wines and liquors at distillery prices. Funeral parties quickly served."

Whatever the human object in their coming in such enormous numbers, is not the Divine purpose their salvation? We have sent missionaries to these peoples abroad; now God has flung masses of them into the very lap of American Christianity. We need not go three thousand miles to them; they have come three thousand miles, and more, to us. There, multitudes were inaccessible; here, we touch them on every hand; there, they were slaves to over-mastering social influences, public opinion and priestly power, hostile to a change of faith; here they have liberty. In Quebec a Bishop's boycott ruins the business of a heretic; in New England the boycotted heretic recovers heavy damages from the Bishop. There, hearts were doubly bolted by ignorance and bigotry; here, seeing things in a new light, breathing the air of our free institutions, broadened by contact with progressive spirits, they become open-minded and receptive to truth. There, Romanism holds them fast; here, within a decade, by its own admission, 25,000 French-Canadians, and in the past, altogether, four or five million descendants of

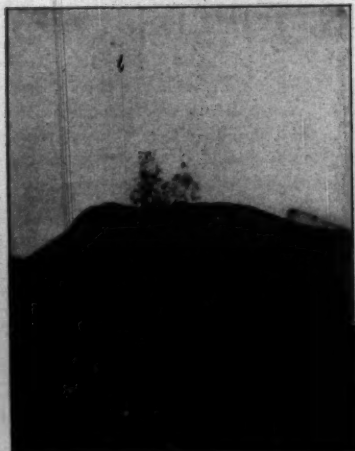
Catholic ancestry, have slipped its grip forever. The 52,000 Baptists among these peoples are hardly half our harvest, for thousands are merged in our English-speaking Churches, often most valuable members. They are more than half of all the Baptists on this Continent a hundred years ago; organized contingents of tested faith and zeal and courage, whose swifter and more forceful strokes for truth and righteousness will tell yet more effectively in the future.

The inscription on the Cross was in three languages; at Pentecost the Gospel was preached in many tongues; the great Apostle to the Gentiles spoke in three languages; but here, in America, is the crowning opportunity for Christianity, at short range, to give the Gospel to these polyglot millions from almost every nation under the sun.

### Immigration in 1900.

**D**URING 1900 there were 448,572 arrivals from other countries to the United States—the largest number in any year for seven years. Of the 13,000,000 increase in our population the last decade, 4,300,000, or more than one-third, are due to immigration. Inasmuch as few find homes in the Southern States, it is safe to say that about one-half of the increase in the Northern States is represented by this foreign element. Upon Baptists of the North and West, therefore, devolves a great responsibility for their evangelization.

Within a few years a remarkable change in the nationalities of immigrants has taken place. In 1895 about one-half came from Great Britain, France, Germany and Scandinavian countries. In 1900 these were only one-fourth. On the other hand there has been an enormous increase from other nationalities strikingly dissimilar to our own. From Italy came 84,000; from Poland 46,000; while from Russia and elsewhere came about 60,000 Jews.



MAUNA LOA IN ERUPTION.

### Sugar from Lava: A Lesson.

H. L. MOREHOUSE, D. D.  
Field Secretary.

ON THE night of the Fourth of July, 1899, as if in sympathy with the first celebration of that day by Hawaiians, after annexation to the United States, the famous volcano of Mauna Loa, after years of inactivity, burst forth in a magnificent eruption. We determined to see it at close range. Going by steamer 175 miles from Honolulu to Hilo we went thence by stage through tropical forests and cultivated country thirty miles to the Volcano House near the great crater of Kilauea, where three of us with three guides and seven horses proceeded on our tortuous and difficult journey of forty miles to the flaming summit of Mauna Loa, 10,300 feet above the sea. Late in the afternoon of the first day we camped in a grove of Koa trees, having passed through tangled forests and over dreary stretches of lava beds. Early the next day we came out into the open, where for miles before us and as far as we could

see on either side, was one vast expanse of old lava flows, treeless, verdureless, waterless, while a blazing torrid sun poured forth its roasting rays from a cloudless sky. Cautiously and slowly our horses picked their way over the trackless, jagged masses until at noon, when they could safely go no further, they were tethered; and then on foot, with large canteens of water and some provisions, we continued our upward journey. With parched lips, blistered faces, shortened breath and palpitating hearts, for five hours we clambered over roughest imaginable bodies of old lava, often in fantastic forms startlingly like petrified "gorgons, hydras and chimeras dire,"

and at the last, for half an hour, went over the uncooled but crusted lava flow of a few days before, whose crevices flowed with the red and yellow mass beneath.

Sublime beyond description was the spectacle as we neared the crater. There was the huge cone about 125 feet high and 300 feet in diameter whose glare had beckoned us 150



LAVA FLOW.



LAVA BEDS



miles away. We were at its very base. As night came on we clambered up the side of an inactive crater about 250 feet distant, where for hours we sat spell bound, listening to the sullen roaring intermingled with sharp explosions of the molten mass which surged and dashed against the interior of the crater, poured in fiery streams over its sides, shot up incessantly enormous jets of blazing red from two hundred to four hundred feet against the midnight sky, while from its orifice at one side with a velocity of forty feet a second rushed a river of fire down the mountain side where, miles away, its divided streams



VIEW AT HILO.

seemed like ribbons of gold in a setting of gloom. In its track was devastation and death.

Who would suppose that out of this material, sugar in unsurpassed quantities would ever be produced? Yet, such is the fact. Through the action of the elements during the ages the lava has crumbled, has been disintegrated, has been washed down the mountain slopes, creating fertile valleys and plains with their luxuriant tropical growths that make the Hawaiian Islands the "Paradise of the Pacific." And here, under skilful cultivation, the sugar cane flourishes as almost nowhere else, yielding from seven to thirteen tons of sugar per acre, or from five to eight times as much as the yield of the cane fields of Louisiana. Have we not here Samson's riddle again: "Out of the eater came forth meat and out of the strong came forth sweetness?"

We sometimes view with alarm the great eruptions of undesirable elements from the populations of the old world to the new—



SUGAR CANE AND MILL.

some of it hissing hot with hate to all law and order, human and Divine. Beneath the crust, in our great cities, is a heated mass of evil. And the eruption continues. Will it burn us out and leave us blighted and blasted? No. The process of cooling is going on; also, the process of attrition, disintegration and conversion into American soil for future harvests of good things. The descendants of these peoples are greatly unlike their ancestors. And in religious matters similar transformation is going on. Roman Catholic authorities tell us that within the last decade Rome has lost 25,000 adherents among the French-Canadians alone, and that about seven millions of the descendants of Catholic parents have been lost to that Church in the United States. Hundreds of thousands of these have become members of evangelical churches. In a spiritual sense we have here Mauna Loa over again: Sugar from lava. But the sugar is not obtained except by tillage.

### Gospel Wagon Work Among French Canadians.

REV. J. N. WILLIAMS, PROVIDENCE, R. I.

THE great problem in work among French-Canadian Roman Catholics is how to reach them. "Why don't you gather them into your services, as we hear they do in the McCall Mission work?" we have been asked. Parisian Catholics will go to a McCall Conference or any other Protestant service, if they want to. What do they care for a priest's anathemas? Two-thirds of them are infidels. The priest is a "calottin;" they have no more regard for him than those youngsters had for Elisha as they hurled at him nearly the same

term, "bald head." A pleasant "salle," hall, and an eloquent speaker will or may bring them within. It is otherwise with French-Canadians. No appointments of hall, no eloquence of speech will bring the masses of French-Canadians within. They fear the anathemas of the priests; they fear the boycott; they fear one another, the husband fears his wife and the wife fears the husband. We have known of priests declaring that the sin of attending a Protestant Church was so grave an offense that no one less than the bishop could forgive it. What can be done with a slavery like this but to outflank it by coming around right into their midst with the wagon and, like Philip, preach the Gospel in the chariot, where hundreds will listen and hear when they can disclaim nearly all responsibility for being near? And so we believe in this one of our methods of work as affording

#### OPPORTUNITY.

Example: One evening's work; strictly historical.

In Woonsocket, where the French constitute a clear majority of the population, the Gospel wagon one Thursday evening was wheeled into position in the square facing the City Hall. It brought with it into that central position preacher, pulpit, organ, choir, Tract and Bible Depository. Soon seven to eight hundred French people had gathered around. It was not the rabble; one who knew the Woonsocket French almost to a man said that in that congregation there were four French physicians, somewhat disguised; two of the French curates; and, halted in their carriages on the outskirts of the crowd, a number of the merchants and business men of the place. The speaker of the evening would hardly have, at his regular Church services, that number of Roman Catholics to hear his Gospel message in a whole year. "Granted," some may say, "the message was heard; was it heeded?" Certainly not by one who took his pipe from his mouth to remark: "*Il parle bien pour un sapeur fou!*" Somewhat more by two or three others of about his kind who said to him, "You shut up, that man knows what he is talking about." A good deal more by scores who came at the close of the speaking, pressing forward with outstretched hand to ask for religious tracts. The supply was exhausted long before outstretched hands were withdrawn. The message was not fruitless. Several wanted to purchase copies of the Word of God; the two on hand were taken and others spoken for. Two or three

groups were gathered here and there arranging to propose a meeting with the missionary to discuss more fully these subjects of religion. Several wanted to purchase hymn books, and what was not without importance for the general work, pleasant acquaintance was made with scores of people that otherwise would never be known to the missionary without long search and much unwelcome visitation. It was past ten o'clock before the meeting broke up. He that cannot see a golden opportunity there may not be able to see one anywhere else in our work.

What matters it that once a dog-fight was gotten up near the wagon to disturb the speaker; that once two drunken doctors rushed through the crowd in their buggy, crying out at the speaker, "You lie, you lie!" That once in a while stones have gone whizzing by, and not always by; that an unsavory egg or two have splashed the wagon canopy; that once the wagon was tipped over when unguarded, and more than once the Devil's presence was proved by unearthly yells, hissing, groans, and the tooting of instruments to disturb and dismay—if, in spite of all this, thousands have heard the truth of God's Word and some souls have been led to Christ and salvation?

#### A Hidden Bible.

REV. ARTHUR ST. JAMES, of Worcester, Mass., writes of several baptisms recently among them: "A husband and wife, a fine couple with five children. For seven years they had a Bible hidden in a trunk, ashamed to let their friends know they had it. Our work in French, adapted to their needs, both as to language and simplicity, brought knowledge and salvation to them."

At Gardner, Mass., in January, our French Baptists held an entertainment, largely attended by French-Canadians, among whom were sixty-nine who have abandoned Romanism within the last four years.

#### German Feeders to American Churches.

REV. G. A. SCHULTE, NEW YORK.

I recently visited one of our oldest German Baptist Churches, organized in 1856, in Wilmington, Delaware. This church received aid from the Society in the early period of its existence. But it soon became self-supporting and is still in existence, sustaining its own interests. It has recently built a beautiful

house of worship. The church has never received large additions by baptisms, as it is not in a large German community, but has, nevertheless, had a steady and quiet growth.

I went over the membership list with the pastor to ascertain the number of former members of the church who have drifted into English-speaking churches. We found the number to be seventy. Two of these are prominent pastors in English-speaking churches, one a deacon, two church clerks, two trustees, one Sunday School superintendent, one choir leader and many proved themselves faithful and efficient workers in church and Sunday School. This is only one instance, which could be multiplied by many, if the history of our German-speaking churches was carefully investigated.

### Jews Coming to Christ.



REV. LEOPOLD COHN.

**R**EV Leopold Cohn is our Baptist Missionary to the Jews in Brooklyn and vicinity. He is held in the highest estimation by all who know him. Of his recent work he writes:

"The Lord is continuing to bless the preaching of His Word to my Jewish brethren. Since I wrote you last five converts, four men and one Jewess, have been baptized. The Rev. W. C. P. Rhoades, D. D., pastor of the Marcy Avenue Baptist Church, administered baptism to three of them; while the fourth was immersed at Bleeker Street Mission, New York, and the fifth confessed Jesus as Lord in baptism at the Gospel Hall, Jersey City. Let me very briefly tell you a little about each of these dear converts:

"One is a young man eighteen years of age, and when he heard me preach Christ to the Jews at the Mariners' Temple he became very mad. To put it in his own words, he said to me and others, 'I felt like tearing him in pieces.' It was for the first time in his life that he heard about the crucified One to be the Son of God. But the Lord Jesus cast the devil out of him and he not only continued coming to the meetings, but also took some of my tracts and the New Testament in Hebrew; at last he decidedly accepted Him whom he once hated so much. I told him to be baptized wherever he could and so he did at the Bleeker Street Mission.

"Next is a young man twenty-three years of age, highly educated in Hebrew literature. At first he heard about the Lord Jesus in our meetings at Brownsville. Many times he argued with me in a most elaborate way thinking to bring me down. But the Lord Jesus gained the victory; the young man finally came once to my house and humbly confessed that he was convinced that the Lord Jesus is the promised Messiah.

"Next is a man twenty-seven years of age who studied in Russia for the rabbinical office. He came into one of my meetings at 13 Manhattan Avenue, Brooklyn, about a year ago and became so much interested that he has ever since been attending those meetings. He gave a remarkable testimony to a large audience of Jews in my meeting. A large number of Jews esteem him very much because of his learning and good character. His wife, too, believes in the Lord Jesus Christ, but has not the courage to be baptized. Their parents are greatly chagrined over their conversion especially over his baptism.

"Next is a Jewess, a mother of six children, all of whom, as well as their father, have been believers in the Lord Jesus Christ for the last three years. They live in Brownsville and have suffered terrible persecution because of their adherence to the Mission; and because they spoke a word for Christ whenever they found an opportunity. Now, only the mother had the boldness to be baptized. I hope that her husband and some of the children will soon follow her example.

"Next and last is a most highly-educated Jew, a descendant of one of the most aristocratic Jewish families in my country, Austria; I mean that part of Austria where I lived. Some four years ago this brother came into a meeting in the Brownsville Mission with an idea that he, with his great learning, could

easily show that ignorant missionary that he did not know what he was talking about. There was a hot time in that meeting, but the Lord enabled me to meet all his difficulties. In a few months this learned son of Abraham began to confess Christ to the Jews in Brownsville. Bitter persecution was the result and he disappeared. I did not know of him until eight months ago when he came to see me. I spoke with him about baptism, and last week he came to my house and told me that he was baptized in Jersey City. If there were means to employ this brother he would be, I believe, a great power in His hand. He also told me that he hopes his wife will soon follow him in baptism.

"Let us continue to labor and pray for the conversion of this people who are so dear to the heart of the Lord Jesus Christ, as it is evident both in the Old and New Testament."

#### Russian Baptists in North Dakota.

FROM all parts of the world people are flocking hither. The persecuted Baptists of Russia are coming. There is a settlement near Bal-four, North Dakota. They have had severe trials because of failure of crops. Rev. O. A. Williams, of Minneapolis, Superintendent of Missions, recently visited them, carrying temporal as well as spiritual blessings, which they received with tears of gratitude. He writes: "It was a day long to be remembered. There are seventy-five families in this settlement, and others are on their way to join them. Twenty-five of these families are Baptist, among whom are about 125 church members. They met for service at ten o'clock at the home of one of the members. All their houses are built of sod, and this one was one of the best and largest of them. The roofs are thatched with the tall reeds that grow in the sloughs of the prairies. The walls are plastered with the native clay, some of them without as well as within, and their floors are the natural prairie,—on this occasion carpeted with hay. There was an outer and an inner, or living room. The former served as an entrance and a store room. In many of them the barn also is under the same roof. The living room in this particular house was unusually large, about 18 by 22 feet. The furniture consisted of a bedstead, a few stools, home-made, and a stove. To these had been added board seats for the convenience of the worshippers. The congregation, however, was not measured by the seating, but rather by

the standing, capacity of the house. I judge there were at least 120 people present.

"Mr. Alex. Nicklaus, a member of the German Baptist Church, of Casselman, has labored among them, and about thirty conversions are reported. He was born in Turkey, is a man of good education, refined-looking, preaches readily in German and Russian, and speaks four other languages. He has received no compensation for his services. One seldom sees such fervor or depth of feeling as I witnessed in their meetings. Their great need now is a central place of worship, which can be built with the labor they will put upon it for a few hundred dollars."

#### News from Cuba.

REV. H. E. MOSELEY, D. D.

"THE blessing of God upon our work in Eastern Cuba calls for its reinforcement and enlargement. The success of the work is an embarrassment for us. New doors are being opened for us on every side. God gives his blessing, but there is a limit to the possibilities of four missionaries. We cannot extend our work unless we are reinforced. It makes me sick at heart when I have to refuse to accept an invitation to go and preach the Gospel to a town where it has never been preached. There is work in Santiago and vicinity for three men. We now have seven successful Sunday Schools in Santiago and suburbs. We could have twenty if we had workers to organize and run them. Four hundred children are receiving Bible instruction in our Sunday Schools every Sunday. What is being done in Santiago can be done in Puerto Principe and other cities if we had workers and equipment. Now is the time to intensify and enlarge our work. To-day is the day of opportunity. Rome is alert and at work to win back to her fold this people who have been alienated, and she will succeed if Protestant America is blind to this matchless opportunity that God in His providence has given her."

#### News from Puerto Rico.

REV. H. P. McCormick, of San Juan, in February, baptized a priest who for a time labored in Venezuela, where he first heard the Gospel. He expects to baptize another soon. "Many of the converts," he writes, "are preaching with effectiveness. They are determined to win Puerto Rico for the truth in Christ Jesus. The churches are winning favor

with the people and priestly calumnies are wilting under the ministry of grace. At least three more American missionaries should immediately occupy the densely-populated districts untouched by Brother Rudd and myself."

Rev. A. B. Rudd, of Ponce, has secured another hall temporarily, with accommodations for about 400 people. It is filled with attentive hearers. A good site is obtainable for \$3,500. A house of worship will cost about \$7,000. Toward this, as a result of special effort by the Society, about \$8,000 have been contributed, leaving \$2,500 yet to be secured. Who will help swell this amount and have some stock in the First Baptist Church edifice in Ponce?

Mr. Rudd, who goes out on evangelistic tours, writes: "A poor woman in a remote mountain town, who was hearing for the first time the simple story of the Gospel, said: 'If we only had some one to teach us these things!' Her words touched my heart, and for months have been haunting me. Her wish has not yet been realized. Her town, along with dozens of others, is still saying: 'If we only had some one to teach us these things!'"

### "One Woman Leans Toward Religion."

MISSIONARY Pastor, R. D. Latter, gives the following interesting sketch of Lost River Valley, Idaho: "Lost River is a valley averaging some six miles in width and one hundred miles in length. It is one of a number of valleys which rise in the mountains and open on the great lava desert through which the Snake River flows; the mountains run parallel with the Snake at a distance of from fifty to sixty miles. A person riding along the base of the mountains would find valleys, coming down out of the mountains, ranging from fifteen to forty miles apart. In many of these valleys the Gospel is seldom or never preached to the people. There is a Baptist Church seventy miles west and another seventy miles south of us. But how far it is to the nearest Baptist Church on the north or east of us I have never heard, but probably not nearer than from seven to ten days' journey with a team.

"The people in these valleys are in the main made up of ranchers and miners and are, not the easiest class of people in the world to reach. I met a man yesterday from a valley fifteen miles distant. In a conversation with him, he said: 'No one preaches in our valley and we would be glad to have you come over;

we will turn out and hear you and treat you the best we know how; but remember we are ranchers and miners, a pretty tough set. I think,' he added, 'that you will find one woman who leans toward religion, leastways we can see that she was brought up that way.'

"One Saturday, a month ago, I went up a valley some twenty miles from Lost River, and in visiting among the people, came across one woman, who said: 'I belonged to a church away back in Ohio and I am glad to have the chance of hearing the Gospel preached again.' Next morning we held meeting in a school house at which there was no wood and it was necessary for me to carry it a mile from a ranch in a large sack tied to the back of my pony's saddle. At the close of the meeting a ranchman said, 'I have a vacant house and the next time you come up if you like to hold meeting in it I will furnish the wood.' Two weeks ago I went up again and about an hour before meeting-time rode over to his ranch. He immediately shouldered his axe, went over with me to the vacant house, and cut the wood to warm the house. I told him that I appreciated his kindness, but that in the future I hoped the wood would be cut on Saturday. After the service I took my Bible and pointed out to him, from its pages, the plan of salvation. As I mounted my pony to ride the twenty miles for the evening service, he said: 'I am glad you came to this valley to preach to us and by the next time you come I will have up a larger stove and cut the wood on Saturday.'"

### Western Godlessness.

THE West in its infancy was rocked in the cradle of materialism. The songs of Mammon were its lullaby. The devout pilgrim at Plymouth knelt in thanksgiving to God; the consuming desire of the argonaut at the Golden Gate was for the glittering dust. Whirling currents of worldliness swept even Christians from their anchorage. Less than twenty-five years ago it was a common saying: "West of Bismarck, no Sabbath; west of Miles City, no God." The spiritually-minded minister could say with Coleridge's Ancient Mariner:

"O wedding guest; this soul hath been  
Alone on a wide, wide sea;  
So lonely 'twas that God Himself  
Scarce seemed there to be."



## CHURCH EDIFICE WORK.

WANTED: Fifty persons who will give \$20 each; and one hundred persons who will give \$10 each toward the erection of the church edifice for the First Baptist Church, of Ponce, Puerto Rico. The aggregate of these amounts is yet needed for this important enterprise. Will you have a share in it?

### Value of Society's Church Edifice Work.

REV. T. M. SHANAFELT, D. D., HURON, S. DAK.

1. It has kept alive and flourishing hundreds of churches that would otherwise have ceased to exist. Careful estimates have shown that of the great number of extinct churches ninety-five per cent. of them had no house of worship or any convenient place under their own control.

2. The possession of a house of worship gives to the church a reasonable assurance of permanency. It has what the homeless church cannot have—an established place for the prayer-meeting, the covenant meeting and the Sunday school.

3. The assistance received in building a house of worship inspires the church to self-respect and self-support, and prepares the way for spiritual progress and growth. A missionary says: "This new house of worship adds fifty per cent. to our denominational standing and our influence in this community. We could not have built it but for the timely and generous aid of the grand old Home Mission Society."

4. The church that has a home is more likely than a homeless one to fulfill its mission.

There are hundreds of homeless churches to-day that desire to secure a home, but they dare not begin the work of building because they know that they cannot receive the help so greatly needed.

### They Had "A Mind to Work."

IN a country settlement, west of Sioux Falls, South Dakota, a Christian woman, the first in a country settlement, west of Sioux Falls, South Dakota, a Christian woman, the first Baptist in the neighborhood, conducted a Baptist Sunday School for several years, until Baptist sentiment pervaded the entire community. A Baptist Church was then organized. There was a longing desire for a home for the church. It could not be undertaken until there was a promise of help. That promise was secured. The work was begun. Everybody helped. Household and farm work was planned with reference to the work needed

on the new building. Seven or eight young ladies did nearly all of the lathing, and as much as possible of the painting. The result aimed at was accomplished, "for the people had a mind to work." It was my privilege to dedicate this, and other houses of worship, whose erection was made possible through the consecrated energy of the members, few in number and poor, and the timely assistance of the Home Mission Society."

### The Difference.

IN Palo Alto, California, close by Leland Stanford Junior University, the Home Mission Society, with the co-operation of the California Baptist State Convention, extended generous help toward the erection of a suitable house of worship at that University town. The value of such aid is shown by the following extract from a letter written by a member of the church:

"This church is beginning already to prove what a difference it makes to have a church building and a settled pastor. Thirty was a large number, or, at least, a very good congregation in the hall. We now have about one hundred in the morning, and there were about one hundred and twenty-five last night, and this, too, though there were special attractions elsewhere. Six were added to our number yesterday, three by baptism."

### Saved and Strengthened.

REV. E. R. POPE, MINNEAPOLIS, MINN.

LITTLE Falls is a town of some 5 000 inhabitants, which has had its growth in the last few years. When I began work as General Missionary in 1894, the little band of Baptists who had been organized into a church by the Chapel Car evangelist were discouraged. They had begun to build, but had only put in the foundation, the uprights, and a part of the rough flooring; the property was heavily encumbered, and the people utterly unable to go ahead; the pastor had left, and it seemed as if all must go to the wall. After a revival, a pastor was secured, the Home Mission Society and State Convention supporting him, the

church doing a small share, which, however, meant much; one weak woman taking in washing that she might give fifty cents a week to the church. The place of meeting was a hall; but the unfinished, unsightly building was ever a reproach. Now comes the help of the Church Edifice Fund of the Home Mission Society, whose promise of a gift of \$250 enabled the people and the State Convention to pull down the frame that was so unpleasant to look at and complete a nice brick chapel, which is well fitted for the place. The church has its difficulties to surmount, its victories to be won; but without its building it had long since disappeared.

Windom, in southwestern Minnesota, is a good illustration of the value of generous aid. An effort had been made, and failed, to start a Baptist church. But several years later an opening was taken advantage of, and very near the beginning of the enterprise it was decided to build. The Home Mission Society granted \$500, which encouraged and enabled the people to put up a better house than they intended. After the house the church suffered trials of various kinds, which would certainly have overwhelmed it had there been no permanent home for it. But all were overcome. Now the church is self-sustaining, doing good service, and holding a position of influence in the community and Association. This might be repeated again and again. There is not so much of the startling and striking; but the great advantage of the aid of the Church Edifice Fund is unmistakable and indisputable. Looking over the list of churches in Minnesota aided by gift from the Church Edifice Fund, I find that since 1881 eight-four have received such aid. Of these, forty-nine are now self-sustaining churches, doing earnest, aggressive work for Christ, and eighteen of the forty-nine are among our foremost churches outside the Twin Cities.

### Liberality of Christian Chinese.

FOR years a successful Mission to the Chinese has been maintained in Oakland, California. The contracted and inconvenient place in which services were held became unendurable, and about a year and a half ago Mrs. Amanda Egli, who has charge of the work, and whose devotion to it has been most commendable, decided to make an effort to secure better accommodations. She says:

"At first it seemed like a vast undertaking, entirely beyond the strength of a woman, yet

believing, as did Judson, that 'the prospects are as bright as the promises of God,' my faithful Chinese brethren, after prayerfully considering the matter, joined me in undertaking this enterprise. They opened their purses and took out two months' wages each, and with this sum we began our building fund. Then we turned to our friends, who responded generously. Many of our Baptists here in Oakland have shown their interest by giving liberal sums. The Chinese Consul and many of the Chinese merchants of San Francisco came to our aid; and our Chinese church in that place, under the faithful leadership of Miss Martha Ames, did not forget us. Three hundred dollars was granted by our State Convention. Others could be mentioned, many of whom are not church members. They gave, they said, because they have found good, faithful servants in our Mission School.

"We are very grateful to all, not only to our friends here, but also to our Home Mission Society, that has sustained this work for so many years and paved the way for the present successful undertaking.

"The building, including furnishings, cost about \$4,000. In a few more weeks, when we hope all pledges will be paid, we shall be free from debt.

"A happier band of Christians cannot be found anywhere than these Chinese brethren in this, our new place of worship. It is their wish to have this property deeded to the Home Mission Society. They desire me to mention that they appreciate what the Society has done for them and their countrymen."

"God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." What Paul wrote to the Corinthians concerning God's ability is as true now as then. Able to make all great abound for all sufficiency at all times in all things, so that we may abound in all good works! Is not that enough for faith to lay hold upon?

### Do It Now.

"If any watchful thought of yours  
Can make some work the stronger,  
If any cheery smile of yours  
Can make the brightness longer,  
Then do you speak that thought-to-day,  
With tender eyes and glowing,  
So God may grant some weary one,  
Shall reap from your glad sowing."

## OUR SCHOOLS.

The five thousand pupils in our schools for the Negroes and the Indians may be regarded as so many lighted torches returning annually to illumine the darkness that still enshrouds masses of their people. This process going on year by year is making better homes, better churches, better Sunday Schools, better society, better citizens. It is the most effective way to uplift a race.

### Great Agencies for Good.

H. K. PORTER, ESQ., PITTSBURGH, PA.

**R**ECENTLY, for the second time, it was my privilege to visit some of our schools for the Colored people of the South. The testimony of teachers, of graduates and of many of the Southern whites as to the good done in the past is positive and encouraging. Better lives have been lived by those who have studied in them, and whose characters have been moulded and strengthened by worthy teaching and noble example. A nobler, more devoted company of men and women than are thus giving their lives to the lifting up of the despised race cannot be found. For the race is despised. A most unreasonable expectation seems to exist, that the Negroes should ere this have risen to the full equality in character and attainment with the whites. A strange idea seems to prevail that the act of emancipation would remove all trace of slavery and its degradation. Nothing could be more unreasonable.

Excellent schools have been established, but what a mere handful of the race has been reached! Every one of these schools, even the most favored, has a struggle for existence, and the most of them have very meagre facilities with which to carry on their arduous work. The need to-day is for an enlarged equipment, adequate to its special demand, for every school that had proved worthy in the past and where wisely located, and for patience. The good done gives promise of vastly greater good in days to come. Already a goodly force of fairly well equipped Colored teachers are busy teaching others, and the only possible hope of reaching great numbers of the blacks is by men and women of their own race—themselves to be instructed—who, inspired themselves by a noble call, shall become an inspiration to multitudes of others. Were the task merely a human one we might well despair. But the task is God's—and the end is sure.

### One Phase of Industrial Education.

WALLACE BUTTRICK, D.D., ALBANY, N.Y.

**I**T was a warm and beautiful February morning, quite like late in the Spring at the North. We entered the grounds of Shaw University in Raleigh, N. C., at an early hour and went at once to Estey Hall, the dormitory for girls. We were first of all impressed with the neatness of everything about the building; public halls and private rooms were alike scrupulously clean and tidy. Indeed, that may be said of everything about Shaw.

But our special errand, not known to teachers or pupils, was to visit the classes where sewing was being taught and where upwards of one hundred girls—all the girls in the school—were acquiring that most useful domestic art.

Here is a room where all are beginners, thirty or forty of them, all hard at work. They look up in surprise at the sight of visitors, and because they were beginners shrank just a little from showing us their work. But really their work was splendidly done. They were learning the various sorts and kinds of stitches that are used in plain and even ornamental needlework. After they learn how to make (or is it take?) these stitches, they put these samples of their work upon the successive pages of strongly made manila scrap-books, and underneath they write the story of "how and why and where" for future reference in their own work, and what is still more important, for use in the instruction of others in their future leadership of their people. I will philosophize on this later.

Here is another room, the next higher grade. They are making *things* here, all sorts of smaller articles and garments, many of them in miniature for use in the scrap-books above referred to. These all are made from measurements or else designs and so serve the practical purposes of instruction in making real things.

quite as well as would be the case with full-sized garments. Some of the girls were weaving (they used to call it darning), others were mending and patching. Here also was finished work ready for the scrap-books. Few girls at the North receive such careful instruction and fewer still are capable of doing such excellent work.

In another room was the third and highest grade, where full-sized garments of all sorts were made, including home-dresses, street-dresses, under-garments and cloaks or jackets. Numerous designs were on black-boards, and other designs were being put upon the boards by the girls. Principles and methods were being discussed. Here, as everywhere, they were learning "how and why and where." Comparisons are invidious, but I am bound to say that this was the best and most thoroughly organized sewing school that we saw in any of the institutions we visited, not excepting Hampton and Tuskegee.

As an equipment for usefulness and happiness as wives and mothers the value of such work is plain to all. But such training has even greater importance and value considered as education in the wider sense. They were learning, to make and mend, and that is valuable in itself. But what is still more significant, they are learning the philosophy of it all. This domestic employment becomes the "stuff" of education; through it they get *power*, which after all is the goal of all true education.

In conclusion let me quote the words of Prof. John Dewey:

"We cannot overlook the factors of discipline and of character-building involved in this training in habits of order and industry, and in the idea of responsibility, of obligation to do something, to produce something, in the world." . . . "We cannot overlook the importance for educational purposes of the close and intimate acquaintance got with real things and materials, with the actual processes of their manipulation, and the knowledge of their social necessities and uses. In all this there was continual training of observation, of ingenuity, constructive imagination, of logical thought and of the sense of reality acquired through first-hand contact with actualities."

#### Colored Physicians and Lawyers.

At the commencement exercises of the departments of law, medicine and pharmacy of Shaw University, Raleigh, N. C., March 14th, a class of twenty-three, consisting of eighteen in medicine, one in pharmacy and four in law,

were graduated. The annual address was given by Rev. Shailer Mathews, Dean of the Divinity School of the University of Chicago, and was highly commended. The newly elected Governor of the State, Hon. Charles B. Aycock, awarded the diplomas and conferred the degrees—the first time this service was ever performed by the Governor of the Commonwealth. The State Superintendent of Public Instruction and the County and City Superintendents, together with many other prominent people, were present. President Meserve rejoices in these indications of progress.

#### From Our Schools to Africa.

MISS Emma B. DeLany was graduated from the nurse training department of Spelman Seminary, carrying off the gold medal, in 1892; from the academic department in 1894; and from the missionary training department in 1896. She has done valuable missionary work on the home field and has been a successful teacher at Live Oak, Fla. She now goes as a foreign missionary. She will be stationed at Mt. Michiru on the Zambesi River. The work at this station is now in the charge of a native prince. She is the fifth Spelman girl to go to Africa, and others hope to follow.

Twelve Spelman students have recently expressed their strong desire to become missionaries to Africa, upon the completion of their studies. Thus the work of Home Missions among the colored people is tributary to the evangelization of Africa.

#### "The Great American Work of the Age."

PROF. Henry J. Ripley, of Newton Theological Institution, in 1869, served the Home Mission Society nine months as instructor of colored preachers at Savannah, Ga. Writing to a friend he affirmed, as the result of his experiences and observation, that the providentially imposed task of uplifting the newly-emancipated race was "the great American work of the age." Is it not still true? Is there any other work whose claims are stronger; is there any other field whose needs are greater; where is another body of ten million people in America whose condition so powerfully appeals to us? Foundations have been laid, but the work on the superstructure is not yet half done. "The great American work of the age" is yet before us, with many encouragements for its continued prosecution.

## Historical Sketches.

### Beginnings of Baptist Missions to Our Foreign Populations.

**I**N 1836, four years after its organization, the American Baptist Home Mission Society appointed Rev. Thomas P. Hughes its first missionary to the Welsh, in Delaware County, Ohio.

In 1846, the Society appointed Rev. John Eschmann its first missionary to the Germans in New York City and in Newark, N. J. Before this, however, Rev. Konrad A. Fleischman, who came to this country in 1839, had gathered some converts in Newark, N. J., and in Philadelphia, Pa. The first German Baptist Church in the United States was organized in Blooming Grove, now Hepburn Township, Pa., not far from Williamsport, in 1841.

The first missionary to the Norwegians was Rev. Hans Valder, in Kendall and La Salle counties, Ill., in 1848. The first Danish-Norwegian Church was organized in 1856 in Raymond, Wis.; the first Danish Missionary being Rev. Lewis Yorgenson.

The first missionary to the Swedes was Rev. Gustaf Palmquist, at Rock Island and vicinity, Illinois, in 1853, where the first Swedish Baptist Church was organized in 1852.

The first Baptist work for the French Canadians was undertaken for a brief period in 1837 and 1839 by the Canada Baptist Missionary Society, in assisting the Grande Ligne Mission, Canada, which was founded in 1834-36. The American Baptist Home Mission Society, in 1849, first extended aid and appointed missionaries to that field. Its first missionary to the French in the United States was Rev. B. Czechowski, at Moor's, Clinton County, N. Y., in 1853, and its first missionary in New England, in 1869.

Efforts were made in 1852 to obtain a native missionary for the Chinese in California, but for years these were unavailing. In 1854 the Board of the Southern Baptist Convention appointed Rev. J. Lewis Shuck to the Chinese in Sacramento. In 1869 the Home Mission Society appointed its first missionaries to the Chinese in San Francisco, Rev. John Francis and Fung Seung Nam.

The first missionary to the Hollanders was Rev. J. J. Valkenar, in Milwaukee County, Wis., in 1865.

The first to the Bohemians was Rev. Ludwig Lanyi, in Chicago, in 1888.

The first to the Poles was Rev. Joseph Antoschewski, in Detroit, in 1888.

The first to the Finns was Andry Lillvis, at Rockport, Mass., in 1891.

The first to the Portuguese was Rev. F. C. B. Silva, at New Bedford, Mass., in 1893.

The first missionary of the Society to the Italians was Rev. A. B. Bellondi, at Buffalo, N. Y., in 1894.

The Society's first missionary to the Jews was Rev. Leopold Cohn, in Brooklyn, in 1896. Before this, however, some work had been done in New York City and Brooklyn by others.

The Society's first missionary to the Japanese was Rev. Yoshisuka Hirose, in Brooklyn, N. Y., in 1898. For a year or two before this the Hanson Place Baptist Church had been interested in work for the Japanese; while in Seattle, Wash., the First Baptist Church nourished a Japanese mission and home for this people.

These are the historic beginnings of a work that has attained to large proportions under the supervision of the American Baptist Home Mission Society.

### First Things.

**T**HE American Baptist Home Society was organized in New York City in 1832. Its first president was Hon. Heman Lincoln, of Massachusetts; its treasurer, William Colgate, Esq., of New York; corresponding secretary, Rev. Jonathan Going; recording secretary, Rev. William R. Williams.

The Executive Board two years later said, after a survey of the field: "The Society has entered upon a campaign that will continue a century." Little then did they foresee the problems of the present time, for now it looks as though another century would be required for the work.

The Board also said: "One leading object in the establishment of the Society has been to combine one sacred brotherhood all the friends of Home Missions throughout the United States. It is designed to encourage efficiently all local efforts for applying the destitute with the preaching of the Gospel, and not in the least degree to interfere with, or disturb them. The general Society thus claims to be but the servant of the Churches, pretending to no ecclesiastical authority."



# Motives and Methods.

## Home Mission Hymn.

BY WILLIAM C. WILKINSON, D.D.

O Thou, with whom a thousand years  
And a swift day are one,  
Behold, our human hopes and fears  
A little round have run.

Hopes for Thy cause, ennobling hopes!  
How foolish all the fears!  
Shamed were a faith that droops and gropes,  
Since such accomplished years.

Our hearts are large with thankfulness;  
We glory in the Lord;  
His Spirit doth our spirits press  
As we His grace record.

Short rest in camp, then forth for fight!  
Welcome the long campaign!  
Girded with meekness and with might,  
Spread we Immanuel's reign.

Like the blue bending firmament  
That kingdom yet must span,  
From shore to shore, a continent  
Redeemed to God for man!

## Notes.

THE American Baptist Home Mission Society is the one general home mission organization of Baptists—men, women and children. It never was, is not, never will be a "Men's Society." It has the first claim upon women as well as men. Its work is for women and children even more than for men.

THE financial needs of the American Baptist Home Mission Society for the year beginning April 1st, in round numbers, are \$450,000. Remember that the Society is practically three societies in one; a Missionary Society, a Christian Education Society, and a Church Edifice Society. For these three great departments a half million dollars annually ought to be expended. Advance work in Cuba and Puerto Rico must be undertaken if we are to improve the remarkable opportunities before us in those islands. Fresh demands are also made upon the Society for work among the hosts of incoming foreign populations. Expansion is the order of the day in the Kingdom of God. Expansion in liberality is imperatively needed for times like these.

## Falling Into Line.

GRATIFYING information reaches us from time to time of the growing disposition of the Young People's Society and Sunday Schools to make their offerings for missionary purposes at the same times and for the same objects as those appointed and approved by their churches. This is as it should be. Think of the opposite method which recently came under our personal observation, when the cause of Home Missions was presented to a church which made its annual offering for that purpose, at the morning service, while the Sunday School shortly afterward had arranged to make a special offering for Foreign Missions. How much better it would have been if the Church and the School could have contributed simultaneously to the same object; superintendent and teachers rehearsing to scholars facts which they had just heard.

## As It Should Be.

The pastor of a prominent church writes: "Our young people have been giving all their receipts for mission work in Africa; but this year they will fall into line with the plan recommended by the Commission on Systematic Beneficence and give for both Home and Foreign Missions." That is right. It is not right to give exclusively to the one or to the other. Both have strong claims upon all.

## The Guilt Of Doing Nothing.

NON-participation in effort for the maintenance and extension of the Kingdom of our Lord in the earth, particularly in times of stress, is dishonorable and punishable. Inexcusable sins of omission are serious matters. For not coming up to the help of the Lord, Meroz was cursed bitterly—for merely doing nothing. For not using his Lord's talent, the slothful servant was denounced and punished as a "wicked" man—for merely doing nothing. For not giving of their substance when they had ability and opportunity to do good men at the judgment seat of Christ will be told: "Because ye did it not, depart from me"—for merely doing nothing!

"Honor the Lord with thy substance and with the first fruits of thy increase."